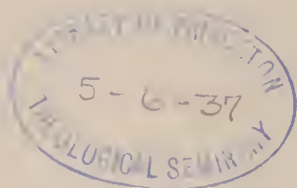


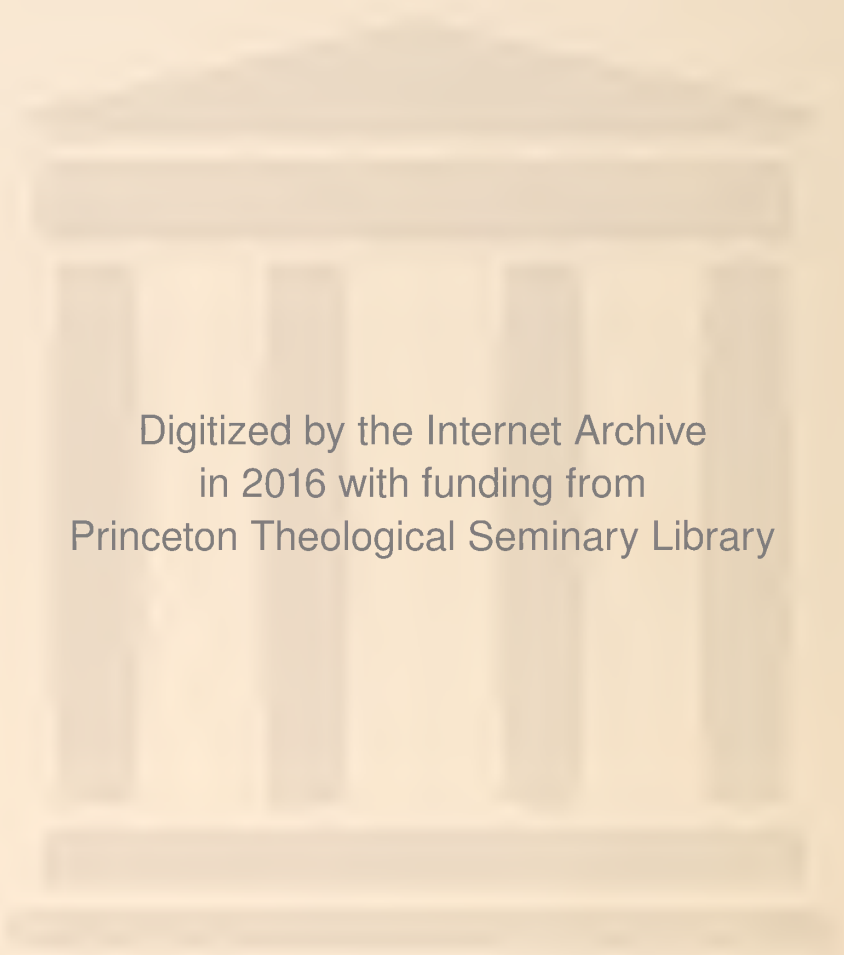
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THE ONE HUNDRED AND TWENTY-SEVENTH COMMENCEMENT

NOTHING brings more cheer to all concerned with the progress of the Seminary than to witness the crowds that throng the old campus at Commencement time. Year by year the Commencement season becomes an ever more significant occasion. Alumni groups begin to vie with each other to have a large representation at reunions. The One Hundred and Twenty-Seventh Commencement was in every way a joyous and memorable event.

Exercises this year began with a Baccalaureate sermon by the President of the Seminary in Miller Chapel on the afternoon of Sunday, May 14. They came to a close with the conferring of degrees and an address by the Rev. Dr. Hugh Thomson Kerr, of Pittsburgh, before an assembly of nearly two thousand people, who crowded the nave and gallery of Princeton University Chapel. At this ceremony, which was presided over by the Vice-President of the Board of Trustees, the Rev. Dr. Lewis Seymour Mudge, fifty-nine students received the degree of Bachelor of Theology and twenty-six the degree of Master of Theology. Dr. Kerr's address on "The Miracle of Preaching," was most inspiring. We are happy to reproduce it in the present number of the BULLETIN.

If we except the impressive ceremony in the University Chapel, the outstanding event of this Commencement was the Alumni banquet on Monday evening in the University Gymnasium. A company of three hundred and sixty-six sat down to dinner which was presided over by the Vice-President of the Alumni Association, the Rev. Dr. Robert Brewster Beattie, of the First Church of East Orange, New Jersey. Among those present for their fiftieth reunion was Dr. Edward Mack, of the Class of 1889, who a few days later was elected Moderator of the Southern Presbyterian Church. In the course of the evening the Westminster Choir, under the leadership of Dr. Williamson, sang some choice numbers. As usual, an unforgettable feature of the gathering was the singing of old club favorites under the direction of that loved and inimitable conductor, Dr. Charles R. Erdman. Two brief addresses were given, one by the Rev. Harold E. Nicely '24, Pastor of the Brick Church, Rochester, New York; the other by the President of the Seminary.

The principal address of the evening was made by Dr. Theodore M. Greene, Professor of Philosophy in Princeton University. His subject was "The Gospel and Modern Man." This was one of the greatest and most significant discourses to which

many of those present had ever listened. With perfect diction, rich sonorous voice, matchless precision of expression and passionate earnestness, this great Christian layman opened up the religious situation in our time. In doing so, he sounded a ringing challenge to the Church and the clergy to meet the needs of our contemporaries. Professor Greene's masterly dissertation, in somewhat more extended form, is also printed in the present number of the BULLETIN.

The sentiment has sometimes been expressed that in recent years the schedule on Commencement Monday has been too crowded. An attempt was made this year to remove the ground of this criticism. In order to allow more time for club luncheons, the afternoon address in Miller Chapel was omitted. That made it possible for the club reunions to enjoy unhurried fellowship until the hour of the President's reception. Next year a further modification in the daily schedule will be introduced. The Trustees have agreed to meet in the morning instead of the afternoon of Monday. That will make it possible for members of the Board of Trustees and the President of the Seminary to attend club and class reunions, and so come into more intimate and leisurely contact with Alumni than has hitherto been possible.

Glorious weather conditions favored the Monday afternoon reception by President and Mrs. Mackay on the lawn at Springdale. The lateness of the Spring kept the dogwood in bloom to grace the occasion.

With the passing of the One Hundred and Twenty-Seventh Annual Commencement there came to a close a very remarkable year in Seminary history. It was a year marked by unusual intellectual stimulation. To this the presence on the campus of Dr. Emil Brunner, as Guest Professor of Systematic Theology, undoubtedly contributed in no small measure. Healthy theological discussion, carried on in the finest Christian spirit, overflowed the bounds of the classrooms, invading the dormitories and clubs. It was not that we accepted all that Dr. Brunner said by any means. In several matters we differed from him, Faculty and students alike. But he stirred the campus in a creative way by his effort to refocus and restate the everlasting verities. Senior and Graduate Students who took farewell of their Alma Mater at this Commencement had been unusually challenged to new standards of achievement in thought and action.

JOHN A. MACKAY

THE GOSPEL AND MODERN MAN

THEODORE M. GREENE, PH.D.

Professor of Philosophy, Princeton University

An address delivered at the annual banquet of the Alumni Association on May 15, 1939.

IT would be idle to search for a radically new solution to the predicament of the modern man. For this predicament, though peculiarly aggravated today, is, after all, the age-old problem of human frailty and sin. Ours is no more than an unusually dramatic and tragic chapter in the chronicle of human frustration. We, as Christians, are persuaded that man's salvation must depend, now as ever, upon factors, Divine and human, of which the Christian Church has been cognizant for nearly two thousand years. Hence, any new panacea should be deeply suspect. You will recall Immanuel Kant's answer¹ to a reviewer of the *Critique of Practical Reason* who criticized him for not inventing a new morality and for merely offering a new ethical analysis of the moral situation. "Who," says Kant, "would think of introducing a new principle of morality, or claim to be the first to discover such a principle, as though all men prior to him had had no knowledge of duty or had radically misconceived its nature?" What Christian, to paraphrase Kant, can conceive of any basic cure for our spiritual ills other than the saving power of the Christian Gospel?

This is not to say that genuinely new problems do not arise, calling for fresh analysis, new interpretations, and new modes of conduct. We, as Christians, must face modern problems in a modern way. But the primary task of the Christian philosopher is, as I see it, to reformulate the old familiar tenets of Christianity in such a way as to exhibit their truth and their relevance to man's eternal predica-

ment. It is his task, as theorist *sub specie aeternitatis*, to set in high relief the essential characteristics of all religion as such, and of Christianity in particular, in their relation to human experience as a whole. But it is also the task of the philosopher, as a human being living in a specific historical period, to call attention to those basic principles of thought and conduct which seem to him to possess special contemporary relevance. I should like to formulate two principles of this type.

The first I shall entitle the *conjunctive principle*. By this I mean the recognition of conjunctive relationships, of genuine "both/ands," and the avoidance of erroneous disjunctions, or false "either/ors." Man tends, in religion as elsewhere, to become so preoccupied with one aspect of a complex situation that he ignores or minimizes the importance of other essential aspects. This tendency is especially pronounced in an age of specialization such as ours. There are today certain individuals and factions in our church, as in other churches, whose theological preoccupations blind them to the vital need for Christian conduct in an unmoral and immoral society, or whose social conscience fosters a neglect of theology, or whose temperament and training incline them either to overestimate or to underestimate the place of ritual in public and private worship. These are all extremists whose too exclusive preoccupation with some vital aspect of Christianity occasions a distorted apprehension of the whole and an impoverishment of the total Christian experience. Steadfast allegiance to the con-

¹ In a footnote to the Preface of the *Critique of Practical Reason*, here freely translated.

junctive principle in religion is the only safeguard against this disastrous error.

The second basic principle complements the first. I shall entitle it the *principle of priority*. Though every aspect of an organic process makes a distinctive and essential contribution to the vitality of the process as a whole, some aspects are *more* basic and essential than other aspects. The process which we are concerned to analyze and promote in this congress is the regenerating impact of the Christian Gospel upon the modern man living in a society which is rapidly drifting into a state of economic and political, cultural and spiritual chaos. And we believe, in the words of Bishop Rhinelander, that "there is still inherent in the Christian Church the power to redeem society—and that it is nowhere else."² This belief clearly involves an application of the principle of priority to the relation of the church to society, for it asserts that, whatever else may be necessary to the regeneration of the modern man and the modern social order, the Christian Gospel, as embodied in and implemented by the Church, is crucially necessary. The Gospel *alone* has the power to save mankind.

But the principle of priority is also applicable *within* the life of the Church. For if the Church is to redeem the world it must make itself a far more effective vehicle for the Gospel than it is at present; it must purify itself, discipline itself, and dedicate itself much more wholeheartedly to its high calling. And this involves, as I believe, a clear recognition that the act of religious worship in the fullest Christian sense is of supreme importance to the corporate life of the Church and to the lives of its individual members. For it is only through actual communion with God that we can hope to derive that power and inspiration which can transform our lives and make us effective spiritual vehicles. Divorced from such communion, theology must degenerate into mere philosophical

speculation, and conduct into mere religiously unmotivated humanistic endeavor.³ It is only the sincere communicant who can regard the central doctrines of Christianity as vital truths of major import, and Christian conduct as the necessary and proper expression of Christian love in human society.

The peculiar relevance of these two complementary principles to the activity of the Christian Church in our modern society can be demonstrated by an analysis of the predicament of the modern man. What is this predicament? Broadly conceived, it is man's inability to save himself with his own unaided efforts from the misfortunes which threaten to overwhelm him. I need not elaborate these misfortunes—the steady increase of political and economic slavery; the breakdown of international cooperation, issuing in wars and the threat of wars; the disruption of cultural traditions; and the weakening of man's sense of moral and spiritual values. Nor need I rehearse man's failure to stem this tide of international anarchy, social injustice, and spiritual chaos. High-minded men in every walk of life are making valiant efforts to cure us of our ills, and some of these humanistic efforts have resulted in minor alleviations and the postponement of still greater disaster. Yet we are drifting from bad to worse; however dark the present, the future looks even darker.

The secular diagnosis of this predicament attributes our misfortunes primarily to a lack of requisite knowledge. Our natural scientists have studied nature with notable success; scientific discovery and invention have made us masters of many natural forces. But no comparable prog-

² P. M. Rhinelander, *Waggett's Dichotomy*, Anglican Theological Review, XX, 3, p. 204. July 1938.

³ Cf. A. E. Taylor, *The Constant Element in Evangelism*, and W. L. Sperry, *Humanism*, in the Church Congress Syllabi, Nos. 1 and 2. Anglican Theological Review, July 1937, October 1937.

ress has been made by social scientists; hence our failure to master social forces. We are learning how to control and eradicate disease; but we are still unable, for lack of knowledge, to cure our social ills.

This diagnosis is partially correct. We do lack the knowledge requisite to the achievement of our social objectives. Our failure is partly a failure in social technique. But it is becoming increasingly evident, even to the secular-minded observer, that more is needed than mere social wisdom. Man's greatest deficiency is his insensitivity to his social duties and to the rights of his fellow-men. What is needed above all else is a clearer envisagement of social ends, a deeper understanding of human personality and man's profoundest spiritual needs, and a more selfless and more passionate commitment to ultimate moral and spiritual values. What is needed, in short, is Christian motivation—that love for our fellow-men which we entitle Christian love.

That, at least, must be the Christian's diagnosis of the modern man's predicament. The Christian believes, moreover, that the attitude of Christian love can be instilled in man only by the Christian Gospel, and that the Church is the primary agent for the propagation of the Gospel. Why is it, then, that the Church is so largely unsuccessful in its missionary function? Why is it regarded by so many men today as an out-moded institution and archaic cult? Why does the great majority of mankind, even in so-called Christian countries, repudiate the Gospel and deny its redemptive power? It is this aspect of our contemporary predicament, an aspect which the Church cannot ignore, that I should like to consider in some detail.

The modern man rejects the Gospel and repudiates the Church for a variety of reasons, many of which Doctor Grant has ably summarized in his syllabus.⁴ The modern attitude to Christianity varies all

the way from hatred, to indifference, to frustrated desire. There are those whose allegiance to what the Christian must regard as false gods makes them bitter enemies of the Christian Church and of the Gospel which it preaches. There are those whose philosophy of life is essentially secular rather than religious and who, accordingly, are simply indifferent to the Christian challenge. And finally, there are those who recognize man's need for religious salvation but who find themselves compelled to reject the Gospel because it seems to them to be unreasonable and unfounded. These, I suggest, are the three main variants or types of contemporary disbelief in Christianity.

It follows that the predicament of the Church, in the face of this hostility, indifference, and sympathetic incredulity, is the predicament of all Christian missionary endeavor. How, in this concrete situation, can the Church perform its missionary function? How can it meet the honest doubts of the incredulous, overcome lethargic indifference, and transform positive hostility into allegiance? How can it vitalize its faith and demonstrate the dynamic power of the Gospel?

I

Let us consider first the predicament of the incredulous who are inhibited, at least in part, by honest doubt. This intellectualistic predicament is one which relatively few people in any community can formulate with precision but which, in a more or less inchoate form, prevents a great many people from taking Christianity seriously. Though manifesting itself in every age, this inhibition is more widely felt today than ever before. For though religious scepticism is not, as is often supposed, a necessary corollary of modern science, it tends to accompany a veneration for sci-

⁴ *The Permanence of Christianity*, Church Congress Syllabus, No. 1. Anglican Theological Review, April 1937.

ence, and is, historically considered, a natural product of a scientific age. The alleged contradiction between the Biblical account of creation and the biological theory of evolution is merely one of its cruder and more superficial manifestations. The difficulty is a much more profound one than this, for it concerns the invalidity of religious belief as such, when judged according to the strictly scientific criteria of truth.

The intellectualistic argument against religion, when explicitly formulated, takes as its major premise the nature and achievements of scientific enquiry. Man's scientific exploration of nature is based essentially upon a *rational* interpretation of *sensory* observations. The only experiences which are judged capable of producing reliable evidence of the existence and nature of the external world are sense perceptions, and the only type of interpretation accepted as scientifically valid is that which invokes scientific concepts and mathematical formulae. We are familiar with the ingenious methods which the scientist has devised for isolating natural phenomena for intensive study, for accurate observation of these phenomena, and for an interpretation of these observations which is so precise that future events can be predicted with ever-increasing certainty. We share vicariously in the legitimate pride of the scientist of his achievements; and however serious may be the more recent scientific perplexities to which Professor Taylor has referred,⁵ no one in his sense today would impugn the validity of the scientific method or the reliability of established scientific conclusions.

The minor premise of the anti-religious intellectualists is the arbitrary denial that any approach to reality other than the strictly scientific approach can possibly be valid. Scientific method—that is, scientific interpretation of controlled sensory observations—is dogmatically asserted to be the only method productive of true insight into

the objectively real. The conclusion is inevitable. Religious truth is a contradiction in terms and Christian belief is necessarily invalid. For if God is in any sense spiritual and not a mere natural process, no purely sensory evidence of His existence or nature can, by definition, be forthcoming, and in the absence of such evidence, no theological interpretation of reality can be accepted as scientifically respectable. Hence all religious belief is mere wishful thinking, religious devotion is mere superstition, and religiously motivated conduct is mere fanaticism. Religion is thus dismissed by an *a priori* argument; truth is simply defined in such a way as to necessitate the conclusion that what religion asserts is scientifically unverifiable and therefore incredible.

This argument, it is clear, does not justify the atheist's denial of God's existence; it merely justifies agnosticism. But the practical effects of atheism and agnosticism are identical; the honest agnostic finds it as impossible to worship God as does the confirmed atheist. The most that either the agnostic or the atheist can do is to approve of religious belief for the unenlightened on the ground that it does people good to believe in God and to indulge in religious practices, even though there be no God. Some modern sceptics adopt this attitude; they approve of certain types of wishful thinking as on the whole more beneficial than harmful to the intellectually and spiritually immature. I need not urge the weakness of this position. Popularization of what one conceives to be the truth is always necessary, but such popularization differs in kind from an endorsement of what one conceives to be either false or utterly confounded. If religion is reduced to mere wishful thinking, it does indeed deserve the epithet "an opiate of the people," and no sincerely religious person

⁵ *The Constant Element in Evangelism*, Church Congress Syllabus, No. 2. Anglican Theological Review, October 1937.

can tolerate religion of this type. As Professor Vlastos has expressed it, "there is a religious demand for objectivity at least as cogent as the psychological one. A God . . . who is made to the order of human wishes is an idol. If the Lord who commands our absolute devotion exists, he must be sought and found in the structure of reality itself, not in the figments of our fancies and desires."⁶

The sincerity with which this *apriori* repudiation of religion is endorsed by many thoughtful persons today compels the Church, if it is to perform its missionary function, to scrutinize the argument with the greatest care and, if it be invalid, to demonstrate its invalidity. The only adequate answer to a false argument is a valid argument; and when a false argument and an invalid conclusion actually prevent thoughtful men and women from giving religion in general, and the Christian faith in particular, serious consideration, it is surely the duty of the Church to free them, if it can, from their intellectualistic inhibitions. And it is the Christian philosopher who must undertake this task. The refutation of philosophical error is his peculiar responsibility. I should like, accordingly, to sketch in brief outline what I conceive to be a valid answer to the religious sceptics.

We must start by reasserting the sceptics' major premise that all knowledge of the objectively real is necessarily an *interpretation of empirical evidence*. First-hand experience and interpretation are *both* essential. The pure rationalist insists on the possibility of establishing the existence and nature of the real by sheer ratiocination. The classic exemplification of this rationalistic position is Anselm's ontological "proof" of God's existence. The extreme empiricist, in contrast, declares that individual experiences in all their uninterpreted atomicity are in themselves illuminating and significant. "Negative" religious mysticism typifies this purely empiri-

cal attitude. Neither of these extreme views is, I believe, philosophically tenable. For reason divorced from experience is entirely cut off from reality, whereas isolated and uninterpreted experiences, whatever their nature, can tell us nothing of consequences about the reality which, presumably, occasioned them. First-hand empirical contacts with reality and reasonable interpretation of the resultant empirical data are *both* requisite to genuine insight. This is a legitimate extension of the famous thesis which Kant formulated with specific reference to our knowledge of nature—that concepts without percepts are empty, percepts without concepts, blind. It is precisely because modern science accepts this thesis, in its restricted Kantian form, that scientific methodology, involving both observation and interpretation, is a fundamentally sound approach to nature, and that scientific conclusions are reliable descriptions of natural processes.

The major premise of the religious sceptics, that all knowledge is a product of interpreted experience, is thus not open to criticism. What must be challenged is this minor premise. I have described this premise as the dogma, to which Kant himself unhappily tended to subscribe, that only sense-experience can provide us with genuine empirical data, and that the only valid cognitive approach to reality is the approach adopted by the natural sciences. This assumption is, I believe, philosophically quite indefensible. For no *apriori* reason can be given for denying the possibility that certain levels or aspects of the objectively real may reveal themselves to us in and through other types of experience, notably the religious.

Even the psychologist must admit the factuality of all those distinctively religious experiences which have been described by William James, Leuba, Otto,

⁶ G. Vlastos, *Modern Criticisms of the Christian Evangel*, Anglican Theological Review, XX, 2. April 1938.

and many others. And even the anthropologist and historian must acknowledge that religious beliefs have profoundly affected, and continue to affect, individual and social behavior. What can be, and frequently is, denied is the *cognitive* significance of these experiences. They can be interpreted as merely emotional responses; the practices which they occasion can be accepted as mere exemplifications of human conventions; and the beliefs commonly associated with them can be dismissed as unfounded or erroneous. But is such an interpretation of religious experience, belief, and action sound?

To answer this question with any adequacy we should have to examine in detail the concept of objective reality and the generic criteria of valid insight. I cannot here attempt this arduous philosophical task and can merely state what seem to me to be the valid conclusions of such an investigation.

The two criteria of reality are coerciveness and order. The first of these criteria is voluntaristic and dynamic. We accept as real whatever forces itself upon us without regard to our own desires and inclinations, whatever presents itself to us coercively, with a character of its own. It is this criterion to which Dr. Johnson appealed when, in answer to Bishop Berkeley, he kicked a stone to demonstrate the objective reality of the physical world.

But this criterion will not suffice to establish the objective reality of anything. Or, more accurately, it will not suffice to determine the *kind* of reality which a coercive object of awareness possesses. *Whatever* intrudes itself upon us coercively must be accepted as real in *some* sense; but, in and of itself, it gives us no clue to its objective character and ontological status. Thus the objects which we encounter in a dream, and particularly in a nightmare, are as coercive, and therefore as real, according to the voluntaristic criterion alone, as are the objects of our waking

experience. But the dreamer is usually unable to interpret them, during the dream, as dream objects. It is only within a wider frame of reference that we are able to distinguish dream experiences from waking experiences and dream objects from waking objects. In this wider frame of reference, we interpret our dreams as *mere* dreams because they do not normally relate themselves to one another in an orderly and intelligible manner. Hence the *kind* of reality to be ascribed to any coercive object of immediate experience depends upon the place to which we assign it in a more inclusive interpretation of human experience and, ultimately, in that most inclusive type of interpretation of reality as a whole which we entitle a philosophical synthesis.

The two essential criteria of truth, accordingly, are correspondence and coherence. By correspondence is meant the satisfaction of all available empirical evidence; by coherence is meant the most reasonable interpretation of this evidence. In terms of these complementary criteria, any judgment or series of judgments must be accepted as true in proportion as it rests upon positive empirical evidence and, in addition, offers the most reasonable synoptic interpretation of this evidence.

This brings us back to our original question as to the manner in which the empirical evidence which presents itself so coercively to the sincere Christian can be interpreted most reasonably. The religious sceptic dogmatically refuses to admit that the religious experience can provide evidence of the existence or nature of spiritual powers. But if we ask him by what right he excludes this evidence as cognitively significant, no satisfactory answer is forthcoming. His dogmatism is in essence a repudiation of the very empiricism which he himself professes. *Within* the realm of science he is loyal to the tenets of empiricism. He rejects no evidence *a priori* and is willing radically to modify his scientific

interpretations of nature if compelled to do so by one "ugly fact," one stubborn empirical datum. Nor does he refuse to entertain novel hypotheses, however unorthodox; he studies them without favor or prejudice. Were he as empirically honest and unprejudiced in the field of religion, he would scrutinize religious data and examine their theological interpretations with a correspondingly objective impartiality; he would not repudiate the religious interpretations of reality out of hand. A bigot is a man who, under the tyranny of prejudice, closes his mind to new evidence and reasonable argument. In the Middle Ages, when the Church was dominant in society, the prevailing type of bigotry was pseudo-religious. In our own scientific age, the prevailing bigotry is pseudo-scientific. I say pseudo-religious and pseudo-scientific because neither religion nor science at its best will tolerate such bigotry; neither approach to reality compels the arbitrary rejection of the other. It is only when science and religion are misconceived and misapplied that either becomes a tyrant intent on suppressing the other as a rival.

We must be careful not to overestimate or underestimate the value of such a philosophical refutation of the *apriori* argument against religion. Its positive value is proportional to the sceptic's rationality; the greater his intellectual ability and honesty, the stronger his religious inhibitions. The value of the Christian philosopher's defense of the possibility of valid religious insight must therefore not be underestimated. But it would be a great mistake to suppose that philosophy can establish the validity of any insight single-handed. Our knowledge of reality, I have said, can only be derived from an interpretation of empirical evidence, and *the philosopher as such can produce no new evidence*. He has no private source of information; he is vouchsafed no unique revelation. It is his task to survey all the

evidence discoverable by every type of human experience and to reinterpret the specialized interpretations which experts in various fields have placed upon this evidence. He is thus essentially dependent upon the natural scientist for his empirical knowledge of the physical world, and upon the social scientist for his knowledge of social organization. And he is equally dependent upon religious experience and Revelation for his knowledge of a Divine Being. Having persuaded the religious sceptic to abandon his *apriori* repudiation of religion, the Christian philosopher must therefore invite him to examine with sympathetic insight whatever evidence Christians, past and present, can offer in substantiation of the Christian faith, and to consider without prejudice the Christian theologian's interpretation of this evidence.

II

This brings us to the second difficulty which the modern man experiences with respect to the Christian Gospel, and to the second obstacle which the Church must surmount if it is successfully to perform its missionary function. How can the sceptic achieve vital contact with the empirical evidence upon which the Christian interpretation of reality is based? To answer this question we must consider for a moment the nature of this evidence.

It includes the *public* historical record of the Hebraic and Christian tradition and of the doctrines and corporate behavior of the Christian Church from New Testament times, and, in addition, the *private* religious experiences and beliefs of individual Christians, past and present.

A Christian is by definition a man who accepts the Bible as in some sense a Divine Revelation. He finds in it the record of a religious consciousness developing through the centuries, and of a series of historical occurrences culminating in the life and death of Jesus. He also finds in it a record of the theological interpretations of these

experiences and events from earliest times to the founding of the Christian Church—interpretations devised by the most religiously sensitive members of a religiously gifted race. Furthermore, a Christian conceives of the Church as the divinely appointed vehicle for the continuation of this tradition, and finds in the history of the Church a record of the way in which countless individuals have interpreted the Biblical revelation and verified their interpretation of it in their own lives. Finally, the doctrines and corporate behavior of the Church today, as well as the professed beliefs and the overt conduct of its individual members, are part of the public record of the Christian faith.

But, clearly, a mere intellectual acceptance of the Bible as a Divine Revelation and a mere external allegiance to the Church as a divinely established institution cannot suffice to make a man an active Christian. What is required in addition is actual participation in the religious life of the Christian community. Genuine religious belief differs in kind from a purely intellectual acceptance of an historical record or the passive assent to certain theological doctrines. But such acceptance and assent can be transformed into genuine belief only through first-hand religious experience. If a deist be defined as a man who gives his intellectual assent to the proposition that God exists, a Christian theist must be defined as a man whose belief in the God of the Christian Revelation is vitalized by his own acts of religious communion and actualized in his own daily intercourse with his fellow-men. A Christian whose faith is vital must, in the words of Doctor Grant, be able to say: "There are certain things I know from my own experience. These things I know. I have not merely felt or thought or believed them, and nothing can convince me that they are unreal." Without convictions of this kind, rooted in personal experience, no religion can count upon an indefinite

future. . . . A religion without saints is no religion; a faith without convictions which would, if necessary, lead men to martyrdom is not much of a faith."⁷ I have called this immediate confirmation which the individual communicant derives from his own religious experience the private evidence of Christianity.

The relation of this private evidence to the public evidence of the historical record requires a word of explanation. Here as elsewhere we must invoke the conjunctive principle as well as the principle of priority. *Both* the historical revelation, as recorded and interpreted in the Bible and the Christian Church, *and* the first-hand verification of this revelation by each individual communicant, are requisite for complete and significant Christian assurance. Yet priority must be assigned to the objective Revelation, because the Incarnation, in all its ontological significance, must be accepted as an objective fact which is in no way conditioned by our individual response to it. "The reality of God's Grace is not disproved by man's refusal or abuse of it."⁸ Not only does our salvation depend essentially upon the Divine Initiative; a knowledge of, and a belief in, the Christian record of what God has done for man is an absolute prerequisite to the Christian experience itself. None the less, it is only in and through our individual experience of God, however faltering and incomplete, that the Christian Gospel can evoke our vital and sincere response. To deny priority to the Gospel as an objective fact is ultimate heresy; but to minimize the importance of man's response to it in the act of religious communion and in subsequent moral endeavor is radically to

⁷ F. C. Grant, *The Permanence of Christianity*, Church Congress Syllabus, No. 1. Anglican Theological Review, April 1937.

⁸ P. M. Rhineland, *Waggett's Dichotomy*, Anglican Theological Review, XX, 3, p. 201. July 1938.

misconceive the nature of Christian salvation.

We must be honest regarding the limits of human certitude. Our knowledge of reality issues from our interpretations of our own experiences and those of our fellow-men. *All* human knowledge must remain finite and inadequate to the end of time. There is every reason to believe that reality is itself infinitely complex and that our first-hand contacts with it are incorrigibly partial and fragmentary. Nor dare we assume that our efforts to apprehend the nature of the real by interpreting all available empirical data in the most reasonable manner can ever be more than halting and confused improvisations. Once and for all, omniscience is denied to mortal man; all human knowledge is finite and uncertain. It is only by an ultimate act of *faith* that we are enabled to take *any* of our experiences, scientific, moral, or religious, as indicative of the existence and nature of a reality which exists in its own right independently of our knowledge of it. And it is only on the assumption that ultimate reality manifests a rationality at least in some degree akin to our own that we are emboldened to accept as the truest interpretation of reality that interpretation which scientifically, theologically, and philosophically is the most reasonable and coherent. The current notion that faith is a prerequisite to religion alone, and that in science no faith is necessary, is demonstrably false. Neither science nor religion can prove all things completely; both must rely on faith for their very existence.

But faith need not be blind. Blind faith is sheer unfounded credulity, sheer dogmatic belief based on no empirical evidence and dictated by no logic of interpretation. Such faith is indeed mere emotive response to an indiscriminate stimulus; it is the expression of pure ignorance. Complete certainty, in contrast, is the prerogative of omniscience. In the absence of all sensory evidence,

scientific belief would be sheer credulity, and so would religious belief in the absence of all religious evidence. The knowledge possessed by omniscient Deity is so complete that it excludes the need or possibility for faith. It is only man who, hovering between complete ignorance and perfect omniscience, is capable of reasonable faith, that is, a faith in things unseen on the basis of things seen. It follows that man is able to enjoy varying degrees of certitude, this variation being determined by the availability of evidence, on the one hand, and, on the other, by his ability to read this evidence aright.

What, then, is the modern sceptic's reaction to this evidence, public and private, factual and interpretative, upon which the Christian bases his religious faith? His reaction is largely negative because he is almost entirely blind to it. The average non-Christian today is profoundly ignorant of the Bible and the Christian tradition. He knows nothing of the historical record, Biblical or ecclesiastical. At best, his knowledge of the historical events and their interpretations, to which the Christian attaches supreme importance, is external, superficial, and inaccurate. What we would regard as the essence of the Christian tradition is thus to him a closed book. Meanwhile he is very likely to entertain a firm conviction that many of the events recorded in the Bible are quite incredible, that the Biblical interpretations of them are false, and that Christians since Biblical times have been distinguished chiefly for their obscurantism, their hatred of one another, and their indifference to the needs of their fellow-men. Lacking a Christian training, moreover, and living in a secular environment, the sceptic will normally have had no genuinely Christian experiences of his own, and will be quite unable to interpret in a Christian manner whatever inchoate religious experiences he may have had. The average college undergraduate today, for example, has had

little, if any, Christian training, knows next to nothing of the Bible or the history of the Christian Church, and is so completely secular in his outlook that the very phrase, "religious experience," is entirely meaningless to him since it awakens no associations (save possibly a memory of perfunctory Church attendance).

The modern sceptic depends for his knowledge of Christianity, accordingly, upon his casual observation of professed Christians in his community and upon current reports of the attitude of the Christian Church on current social and political questions. But this observation and these reports are more likely to turn him against the Church than to inspire his allegiance. For what impresses him is the worldliness of the godly, whose social behavior he finds indistinguishable from that of his fellow-sceptics, and the failure of the Church as a corporate body to manifest a social conscience as sensitive and alert as that of many secular organizations.

His predicament may, accordingly, be expressed as follows: "I find no evidence for the validity of the Christian faith either in my own experience, or in what I know of history, or in what I observe in my social environment; and what I see and know of the Christian Church today and of its members does little or nothing to convince me of the truth of the Christian Gospel. On the other hand, I see men and women who do not profess Christianity devoting themselves passionately to the amelioration of our social ills. I therefore conclude that Christian faith is unnecessary to moral endeavor and that its validity is, at best, empirically unjustified."

It is as easy to answer this blanket indictment of Christianity as it would be to answer an analogous indictment of art or modern science. What would we say to a theologian who deprecated the whole scientific enterprise without any adequate understanding of science at its best, and who confused astronomy with astrology

and medicine with the chicanery of quacks? Or how would we answer the Philistine in the realm of art whose repudiation of the world's greatest masterpieces was dictated by a profound ignorance of art and by aesthetic insensitivity? We would remind them that appraisal in any universe of discourse carries weight only in proportion as the appraiser has really entered into the relevant experience, really observed the relevant evidence, and really understood its most expert interpretation. Our answer to the average modern critic of Christianity must therefore be: "Study the historical record. Observe the lives of the saints. Examine the arguments of the theologians. Learn to distinguish between the genuine and the spurious in religion as you would in art or science. And withhold your condemnation of Christianity until you have a more adequate understanding of its true nature and import."

III

But what more immediately concerns us as lay and clerical members of the Christian Church is *our own* responsibility in the matter. What have we done to facilitate the sceptic's comprehension of the Christian Gospel? To what extent are we responsible for his impression of the Church and its members? What justice is there in his charge that we are guilty of blind dogmatism, profitless theological dispute, worldliness, and social insensitivity? In a word, how faithful is the Church to its high calling? How vital is our sense of the Christian Gospel?

It is certainly not my prerogative to attempt an assessment of the achievements and failures of our own or any other Christian communion. I should, however, like to mention three respects in which the Church must, in my opinion, greatly increase its effectiveness if it is really to perform its missionary function. And may I repeat that by the Church I mean the entire Church, both clergy and laity. For on some

fronts the battle can be waged more effectively by the laity, on others by the clergy; each member of our corporate body must, I believe, make his own distinctive contribution to the common cause.

The first great need, as I see it, is for more effective religious education. This is a battle which must be waged on every front, and one in which we must all participate. Religious instruction in the home has to all intents and purposes completely ceased. Instruction in our Sunday schools is too often sentimentalized by a desire to amuse rather than to instruct, and is distorted by a secular rather than a religious emphasis. The failure of our colleges and universities to provide undergraduates with an opportunity to study religion as other aspects of human life and history are studied is notorious. The correction of this grave deficiency is the peculiar responsibility of Christian laymen on our college faculties. Yet when an attempt is made to find the right men to undertake such instruction, the appalling dearth of first-rate minds trained and equipped as first-rate Christian scholars becomes at once apparent. We are caught in a vicious circle; the dearth today of men equipped and willing to undertake the religious education of our undergraduates must result in an ever greater dearth of religious leaders tomorrow. With a very few notable exceptions, our best young men are not entering the Christian ministry, either as priests or as teachers and scholars, and this is partly because the older men whom they come to know and admire in their formative college years are men dedicated to secular rather than religious pursuits. What can the Church do to remedy this desperate situation?

The second need is of an entirely different order and is one on which I am much less well qualified to speak. It relates to the official and unofficial pronouncements of the clergy on social and political questions. I refer to the tendency of the clergy in our own and in other communions to identify

Christianity with this or that political philosophy or social program, and to suggest, at least by implication, that a Christian *as a Christian* is committed to the defense or the repudiation of capitalism, communism, or fascism, of labor unions, of some specific foreign policy, or of this or that specific social program.

The solution of this problem is, I fully realize, by no means simple. For Christianity is in very essence a social Gospel, and this means that every Christian is under obligation before God to translate the love for his fellow-men, which as a Christian he must profess, into Christian conduct. And in a world of political corruption, economic exploitation, and other forms of social and individual immorality, our conduct, to be Christian, must be militant. We *must* take sides on every social issue which concerns the lives and characters of men and women; to be indifferent to social abuses, whatever their nature, is to betray our Christian faith. Professor Vlastos is certainly right when he insists that "any religion which clings to an affirmation of ideal community while it tolerates its material violation is an 'imaginary religion,' a 'pseudo-religion.'"⁹ Hence the perennial need for prophets who can scourge us out of our native indifference and awaken our lethargic social conscience. And not only must we as individuals be militant; a vital Christian Church in a corrupt age (and every age has its corruption) is, by definition, a Church militant. Accordingly the clergy, as the official spokesmen of the Church, must take sides on major social and political issues or forfeit the respect and confidence of those who look to them for leadership.

Now what precisely is the danger of this procedure? Is it not, in essence, the confusion of ends and means, of ultimate objectives and social techniques for attaining

⁹ G. Vlastos, *Modern Criticisms of the Christian Evangel*, Anglican Theological Review, XX, 2, p. 130. April 1938.

these objectives, of basic Christian doctrines and their specific application in specific contexts? On ultimate objectives and basic Christian doctrines we, as Christians, ought to be able to agree, or at least to arbitrate our differences. And on these questions the clergy are admittedly our experts; here they are qualified to speak with authority. But on all questions concerning the manner in which the basic tenets of Christianity should be applied to our incredibly complex social, political, and economic problems, that is, on questions relating to means rather than to ends, our only experts are qualified social and political scientists and economists. The most competent of these experts are, indeed, the first to admit their relative ignorance; Christian theologians have seldom disagreed as radically as do our modern social and political experts on the most effective way of attaining any specified social objective. But if these experts are fumbling in the dark, how much harder for the average Christian clergyman to know with certainty how best to attain our Christian ends?

Dr. Melish has suggested that "the democratic formula, which is change by consent, implies difference as to means, but agreement as to ends."¹⁰ This formula is another application to the principles of conjunction and priority. As a corporate body and throughout its entire membership, the Christian Church must forever concern itself with both ends and means, both Christian doctrine and its social application, both eternal salvation and the immediate alleviation of human misery. A vital motive must issue in resolute practical endeavor, a vital doctrine in social application. None the less, priority must surely be assigned by the Christian Church to Christian motive rather than to any specific type of conduct, and to Christian doctrine rather than to this or that economic, political, or social theory—in short, to Christian ends, rather than to worldly means. I would suggest, accordingly, that

however convinced any official representative of the Church may be that Christian duty dictates a specific course of action, his pronouncements on such matters should be "hypothetical" rather than "categorical," and that social, political, and economic issues should be discussed in a manner radically different from the way in which the central Christian Gospel is proclaimed from the pulpit. On these secular matters he may be wrong, and even if he is right, equally sincere Christians may differ with him without forfeiting their claim to Christian orthodoxy. It is only in the field of the strictly religious experience itself that the clergy are qualified to speak with authority, and it is of the utmost importance that nothing be allowed to weaken the authority of their proclamation of the Christian Evangel. Meanwhile it is, as I conceive it, the peculiar responsibility of those Christian laymen who are better qualified than their fellows to speak with some authority regarding means to Christian ends, to assume the leadership within the Christian community in the correction of our specific social ills. Indeed, what hope is there, if experts in these fields, whose motives and ultimate objectives are genuinely Christian, do not lead the way? Only thus can the Church hope to regain the respect and confidence of men and women who, rejecting Christianity, are none the less devoting their lives to human welfare.

The third great need to which I have referred is the most pressing need of all. It is the need for a renewed spiritual vitality within the Church itself. Spiritual indifference is by no means confined to the non-Christian, and his accusation that we within the Church lead worldly and undedicated lives too often hits the mark. Consider the throng of professing Christians whose active affiliation with the Church is limited to baptisms, weddings, and funerals.

¹⁰ J. Howard Melish, *The Application of Christianity to the State*. Anglican Theological Review, XIX, 3, p. 193. July 1937.

als. I am not forgetting the many devoted men and women in the Church whose lives reflect the power of the Gospel; it is they who, whether as members of the clergy or the laity, constitute the living nucleus of every parish. But unless this nucleus can kindle a like enthusiasm and dedication in the hearts of the more indifferent members, we, as a corporate body, cannot hope to make an impress upon the monstrous spiritual lethargy of the secular community in which we live, or to combat successfully the false religions which today are flourishing on every hand.

In times of relative prosperity men find it easy to live their lives without religion; the temptation of the fortunate is to succumb to hedonistic complacency and to be satisfied with the good things of this life. This is the curse of our typical American undergraduate; the good, physically and culturally conceived, is the enemy of the best as the Christian conceives of it. But when misfortune overtakes us, whether as individuals or groups, we are forcibly reminded of our finitude and frailty and crave the assurance and the strength which only religion can supply. This is the situation in which Europe finds itself today. But instead of turning to Christianity, men are there creating idols and inventing new totalitarian religions—religions with ornate ritualistic practices, with dogmatic ideologies, with priests and laity, and even with self-proclaimed saviors. The incredible hold which these religions have upon their followers, and the intense fervor and self-sacrificial devotion which they inspire, testify with tragic eloquence to man's deep-seated hunger for an object of worship and dedication. But the success of these religions, however temporary it may prove to be, is simultaneously the failure of the Christian Church in these countries.

I cannot prophesy what may be in store for us here in America during the next few years. But no one can deny the instability of our social order or our ever-

increasing sense of uncertainty and fear. The social predicament of the modern man in America, though in some ways less acute than that of his fellows on the European continent, is infinitely grave. And no less marked is the modern American's increasing sense of spiritual hunger. Spiritual indifference is giving way to a longing for spiritual assurance. Never have our people so craved, without knowing it, precisely what the Christian Gospel has to offer, that is, a more abundant life. How can the Church in America respond to this challenge, seize this unprecedented opportunity, and satisfy this crying need?

I find no answer to this question other than the very old and very difficult answer to every sincere Christian in every age. Only in proportion as the Church achieves new inner vitality can it hope to vitalize the lives of those whom it would touch. Salvation, like charity, must begin at home. And this salvation can only be achieved (so far as it depends upon man's response to the Divine Initiative) through prior emphasis upon that act of spiritual communion which constitutes the very essence of the Christian experience. We cannot for a moment afford to minimize the value of theology, since worship divorced from Christian doctrine is spurious and sentimental; nor dare we fail to emphasize that exercise of the moral will which alone can guarantee the genuineness of man's communion with God. But, speaking in all humility and as a layman, it seems to me that we must recognize the supreme importance of Christian worship and assign to it, in its relation to doctrine, on the one hand, social conduct on the other, a normative preeminence. It is this experience from which Christians in Europe today are deriving the strength to resist idolatry and suffer persecution, and it is this repeated act of supreme consecration upon which we must rely if we are to carry the "good news" of the living Gospel to the modern man in his mortal predicament.

THE MIRACLE OF PREACHING*

HUGH THOMSON KERR, D.D.

WHEN Karl Barth took hold of the bell rope in the church tower he struck a note that is still reverberating. "As preachers," he said, "we ought to speak about God. We are human, however, and cannot speak about God." There it is! As preachers we must speak about God. What else should a preacher speak about? But we are human and cannot speak about God. "No man hath seen God at any time." But as preachers we must speak about God. What then are we to do? What is the solution of the dilemma? There is nothing we can do. It is God who must do something. Into the arena of preaching God must enter or all our good texts, good diction, good outlines, good delivery will be as sounding brass and clanging cymbal. This is what is meant by the miracle of preaching. Preaching is the heralding of the fact that God has come into history. The herald is human but the message he proclaims is a miracle. It is something which God has given. Before the preacher gains his goal, God must enter the pulpit. There must be an intrusion of the Divine.

In the life of one of the greatest of English scientists the necessity of intelligent intrusion, even in humble things, is set forth in familiar language. The scientist has been thinking in terms of a mechanistic world:

"One night

When I was tired and all my mind a-dust
With pondering on their atoms, I was
called

To supper, and my wife placed before me
there

A most delicious salad. 'It would appear,'
I thought aloud, 'that if these pewter
dishes,

Green hearts of lettuce, tarragon, slips of
thyme,

Slices of hard-boiled egg, and grains of
salt,

With drops of water, vinegar and oil,
Had in a bottomless gulf been flying about
From all eternity, one sure certain day
The sweet invisible hand of Happy Chance
Would serve them as a salad.'

'Likely enough,'

My wife replied, 'but not so good as mine,
Nor so well dressed.' "

No, not so good. Somewhere in the mingling of hearts of lettuce, tarragon, slips of thyme, and slices of hard-boiled egg, intelligent purpose had entered. It is this intrusion of intelligence that is creative. When interpreted in terms of art, Browning calls it "the finger of God."

"Here is the finger of God, a flash of the
will that can,

Existent behind all laws, that made them
and, lo, they are!

And I know not if, save in this, such gift
be allowed to man,

That out of three sounds he framed, not a
fourth sound, but a star."

Something unpredictable had come out of somewhere to create something new. It came not out of the realm of sound but was something from another world and it brought forth something not in the realm of music and melody but something in the world of color. It was a miracle. Preaching is like that. If it does its work it operates in another world than belongs to words and gestures, to climaxes and anti-climaxes. It is creative, redemptive, supernatural, artistic.

* Address delivered at the 127th Commencement, May 16, 1939.

It is our business as preachers then to speak about God; but being human, limited, finite, we cannot speak about God. "The duty of the clergyman," says Ruskin, "is to remind people in an eloquent manner of God." We may forget about the eloquent manner but the mandate is clear. As we look into the faces of the men and women that look up at the preacher Sunday after Sunday we read the question that is in their hearts. "Can you tell us something about God?" They probably know as much as they need to know about electrons and atoms, complexes and repressions, national and international, economic and financial problems. They are saying in their hearts: "I wonder if he can tell us something about God?" Voltaire is said to have sent his compliments to the medical profession of his day in these words of satire: "Medicine is the art of putting drugs of which we know little into bodies of which we know less, to cure diseases of which we know nothing at all." The medical profession has made that statement less than a jest. But what if the Church of today be guilty of ministering in ignorance in seeking to heal the souls of men! A bit critical of the Christian Church a modern penetrating scholar has said: "The spirit of man craves for a friendly God and you give him economics. He asks for immortality and you say: 'Be content, here is beer and bacon.' . . . As the tide of religion has receded, the tide of this creed, the only alternative, it seems, has correspondingly risen. . . . In the new Garden of Eden, when we enter it, there will be good roads and water supply, unlimited picture houses, unstinted soft drinks, excellent sanitation, and humane slaughtering, the best of schools and wireless installations for everyone, free concerts and lectures for all. But there will be no far horizons and invincible hopes. We shall cease to think of birth and death, of the infinite, of God, and the sublime secrets of the universe."

There is something in man that cries out for the Living God and will not be satisfied with substitutes. "What this parish needs," said Carlyle, "is a man that knows God other than second-hand." But how can we know God first-hand? It is our business to speak of God but we are human. We glory in the insights that come through mysticism, but the inner light and the reality of the numinous are variously interpreted. We glory in the new note of modern science that asserts that "the whole story of creation can be told with perfect accuracy and completeness in the six words, 'God said, Let there be light,' " but we need more than the first chapter of Genesis. We glory in the discoveries of modern psychology that spreads out before our wondering eyes the vast mysterious underworld where heaven and hell meet but with it all we confess, "Verily thou art a God that hidest thyself."

The question persists. How then can we speak about God? It is this perplexity that closes the preacher's mouth or opens it, for the answer lies in the realm not only of mystery but miracle. It involves the fact of revelation. This, of course, is the crux of modern theology but it is also the heart of the Christian faith. Has God spoken? Has He spoken for Christian preachers in a clearer, surer language than He has spoken to Hebrew prophets or to the priests of Hinduism? The New Testament asserts that God has so spoken. "God, who at sundry times and in diverse manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." In Him God spake and still speaks. He is both the Revealer and the Revealed. "It is admitted," says Nathaniel Michlem, "that God has revealed something of himself to prophets, seers, philosophers, and poets not in Judaism only but throughout the pagan world. He *spoke* to the prophets but in His Son He *came*." He is not only a man like God but He is God made man. His revelation is not

only in words but in power—that is in action. The divine action is summed up in the words, "God hath visited and redeemed his people." The Gospel is the story of something that has been done once and for all. It is not merely a message sent from heaven, an angel's song, a revelation, a revealing of the mind and heart of God. It is something that happened. It is something that took place in history. It is not some special spiritual teaching such as is crystallized in the Parables or the Sermon on the Mount. It is not a particularly fine piece of Mosaic consisting of selected spiritual truths. It is a fact. It is a mighty act of God. It is a cosmic experience in history. It is the story of something that was done. God has come near to us in Jesus Christ.

The incredulity of those who first heard the message is in the record and when we read it there is still wonder and silence, worship and glory. The story of the shepherds is burdened with it. "They said one to another, Let us now go over as far as Bethlehem and see this that has happened." Something incredible had taken place. Something had happened that had never happened before and could not happen again. Something was done that never could be done again. God in Christ had come near to men. This is the doctrine of the Incarnation, and this is the theme of truth as mediated through the personality of the preacher. This is a limiting and a liberating principle. "There is," says Phillips Brooks, "a painting of ivory miniatures, and there is a painting of great frescoes. One kind of art is suited to one kind of subject, and another to another. I suppose that all preachers pass through some fantastic period when a strange text fascinates them; when they like to find what can be said for an hour on some little topic on which most men could only talk two minutes; when they are eager for subtlety more than force, and for origi-

nality more than truth. But as a preacher grows more full of the conception of the sermon as a message, he gets clear of those brambles. He comes out on to open ground. His work grows freer, and bolder, and broader. He loves the simplest texts, and the great truths which run like rivers through all life. God's sovereignty, Christ's redemption, man's hope in the Spirit, the privilege of duty, the love of man in the Saviour, make the strong music which his soul tries to catch." When the Mass was surrendered by the Reformers they put in its place both the Sacrament and the Sermon and when we remember that a true sermon, like the Sacrament, is the breaking of the Bread of Life to God's hungry, the meaning of preaching as a miracle will be crystal clear.

But this is not all. This revelation must be communicated but it must also be received and the reception of it demands the continued operation of God's inspiring Spirit. The soil upon which the living seed is sown is unyielding and unpromising. Edgar Lee Masters has set it forth in a parable of the soil:

"He had studied
The properties of soils and fertilizers
And when he heard the field had failed to
raise
Potatoes, beans and wheat, he simply said:
There are other things to raise; the ques-
tion is
Whether the soil is suited to the things
He tried to raise, or whether it needs
building.
. . . The field is his, he said,
Who can make something grow."

Is the soil suited to the things he tries to raise? The humanists say it is. The soil is good. They quote our Lord to the effect that the earth bringeth forth fruit of itself. They quote John Calvin to the effect that God has sowed the seeds of religion in every heart. Give humanity a chance

and the soul will blossom into holiness. "Not so!" assert the neo-realists. "The real basis," says a modern liberal, "for all the errors of liberalism is its erroneous estimate of human nature. The wise men of our day cannot gauge the actions of our strong men correctly, because they do not understand the tragic facts of human nature. They do not know to what degree the impulses of life are able to defy the canons of reason and the dictates of conscience." This is Calvinism finding expression. "The tragic facts of human nature" are still with us. "How childish," says a modern writer, "to think that the world's griefs are all of economic origin. Our world planners have great designs for the filling of empty stomachs. Let them ponder the more intricate problem—the filling of empty hearts. The troubles of the world have by the brilliant diagnosticians, like Robespierre or Marx, been assigned to a great variety of causes. Landor thought the best initial step towards the amelioration of its sufferings would be 'to strangle the last king with the entrails of the last priest,' or vice-versa. The giant or dragon to be slain is differently pictured in different generations. In one age monarchs are declared the public enemy, in another the aristocrats, in another the bourgeois class, or the capitalists, the bankers or the Jews. The millennium is not yet, however, in sight." And the reason is that man is not what the economists think he is.

Perhaps after all, the reason for our social and economic failures is to be found in the New Testament teaching concerning the nature of man. Perhaps with all our scientific advancement we may be compelled to accept as a fact of life and of experience the Pauline doctrine that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged." Perhaps the truly successful approach to man is to

acknowledge that he is a sinner, that he is dead—dead in trespasses and sins. Can the dead live? That is an old but a presently pressing question. Long ago Ezekiel raised it.

"Jehovah touched me with His mighty hand,

And bore me in the spirit to a valley,
And in the midst thereof He set me down,
And it was full of bones; and round and round

Among the bones He led me. And, behold!
Thickly they lay upon the valley's face,
Exceeding many and exceeding dry.

Then thus He spake to me: 'O Child of man!

Can these bones live?' 'O Lord,' I said,
'Thou knowest.'

'Lift up thy voice,' He said, 'and prophesy
Upon these bones, and in these words address them:

'Ye dry bones, listen to Jehovah's word.'
Thus saith Jehovah to these bones, 'Behold!

I will breathe into you the breath of life,
Sinews and flesh will I bring up on you,
And I will cover you with skin, and put
The breath of life in you: then ye shall know

That I am God the Lord Omnipotent.'

• • •

"So then I prophesied as He had bade me,
And into them there came the breath of life;

As living men, they stood upon their feet—
A mighty host and great exceedingly."

God is not the God of the dead but of the living. He is not interested in dead bodies. He is interested in dead souls and the message is to the souls of the spiritually dead. "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." That is the way the Bible speaks. "This my son was dead and is alive again." "He that believeth on me, though

he were dead, yet shall he live." That is the miraculous message that sets the joy bells ringing around the world.

Every minister of the Gospel has stood at the death-bed of a man's soul. He has watched him slip into a coma. One must be blind if he does not see the forces of sin and materialism casting their spell of spiritual death over the souls of men. Things are happening today which twenty-five years ago would have stirred the moral conscience of the nation. Why is it that moral obligations count so little in government, in society, in the home, and even in the Church? We have the most complete educational system in the world and yet our people allow their convictions to be fashioned by the charlatan and the demagogue and crime moves on from novelty to novelty. We see men and women leaving the Church in which they were baptized, forsaking the loyalties in which their mothers trained them, leaving the faith of their fathers to follow infidel arguments and secular pursuits, until they think of themselves as machines that one day will wear out and be thrown like rubbish on the scrap-heap of the world. It is a confused and warring world in which the young men of this graduating class are to proclaim their message.

When the question is asked, "Can dead men live?" the only reply that can be made is, "O Lord, Thou knowest!" It is the answer of a man to whom the situation seems hopeless. It is the answer of many of our finest minds today. Can ideals be revived? Can hopes be realized? Can religion be enthroned? Can the Church be victorious? Can our nation become a God-fearing, reverent, worshipping people? Can these dry bones live? Can America get back its moral fiber? Can youth get back its reverence? Can people quit their cynicism and get back to faith? Can society quit bickering and biting and blaming and throwing stones and get back to good will and brotherliness? Can nations be con-

verted and beat their swords into plowshares and learn war no more? What a world that would be! No more lessons in bombing. No more courses in artillery. No more textbooks in tactics. Can Christians shake themselves out of their unconcern and awake to aggressive interest in what God can do for the world? Can preachers be aroused from walking in their sleep and begin to call dead men back to life?

"Can these bones live?" The world says, "No!" There are preachers who say, "No." Let the dead bury the dead. God says, "Yes." God says dead men can live again. The Lord Jesus Christ says, "Yes." He says, "I came to give life. I am the resurrection and the life: he that believeth on me, though he were dead, yet shall he live." And this is the way He goes about it. "Thus said the Lord, Prophesy over these bones, and say unto them, 'O ye dry bones, hear the word of Jehovah.'" There was something for this man to do. It was not enough for him to shrug his shoulders and reply, "O Lord, Thou knowest." The Lord commissioned him to "Prophesy over these dry bones." He was to preach to them. That was what he was to do. "Preach to these dry bones, and say unto them, O ye dry bones, hear the word of Jehovah." That is the Bible's definition of preaching. It is preaching to dead souls. It is a man crying in a cemetery and saying, "Awake, thou that sleepest and arise from the dead."

What a task it is! Is there any young man here who wants a task like that? Is there any business man here who will change places with the preacher? Is there anyone here who will accept the divine commission to go and preach to dead souls and say unto them, "Thus saith the Lord: Behold, I will cause breath to enter into you, and ye shall live"? That is the preacher's commission. He does not make up sermons. He heralds a message. His task has been assigned him. If God says, "Go and preach to dry bones and say,

'Thus saith the Lord; Behold, I will cause breath to enter into you,' " then he must go even if he go halting in his faith. He is to preach to dead souls as if they could hear. He is to herald his message as if they would respond. And when the souls of men come alive to God a new order, a new society, a new world is born. "Prophesy over these bones," said God to John Calvin and God breathed into a corrupt and decadent Church the breath of life and a new Europe was born. "Prophesy over these bones," said God to John Wesley; and the breath of God brought forth the evangelical revival in England. "Prophesy over these bones," said God to Bunyan and Spurgeon and Jonathan Edwards, and the sun came up out of the dark clouds and the dead stood upon their feet a mighty army. It is always so. If we will speak the Living Word of God, then the breath of God will enter into the dead and dying souls of men and they will live. But the breath of God cannot come save as the Word of God is spoken. For the Word of God—the Logos of God, the Gospel—is a living thing, active, sharper than any sword with a double edge, penetrating even to the dividing of soul and spirit, quick to pass judgment upon the very feelings and thoughts of the heart. It is mysterious, miraculous life which is put into our hands. The adjectives are unnecessary, for all life is mysterious and miraculous. One of our poets tells how she visited a seed store and let the seemingly dead seeds run through her hands like grains of sand until her imagination awoke and she cried,

"In this dry husk a dale of hawthorn
dreams;
A cedar in this narrow cell is thrust
That will drink deeply of a century's
streams;
These lilies shall make summer on my dust.

Here in their safe and simple house of
death,
Sealed in their shells a million roses leap;
Here I can blow a garden with my breath,
And in my hand a forest lies asleep."

What a miracle it is! What inspiration is in it! What a challenge it brings! What they said then, they still say, "Our bones are dried up and our hope is lost: we are clean cut off." Therefore prophesy, and say, "Thus saith the Lord Jehovah: Behold, I will open your graves, and cause you to come out of your graves." Think of that! That is the miracle of the resurrection of the dead in this life. This is the miracle of preaching.

What a calling it is! It is yours to learn and to perfect the best methods by which this miracle can be mediated to men. You will need all you have learned of the human side of preaching. Labor as an artist that needeth not to be ashamed. Study, suffer, write, preach. Master your art and you will rejoice like an artist for art is creative, imaginative, realistic, inspired. Read the best books. Follow the great masters. Improve upon your failures. Forget your successes. "Feed the flock of God. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

DEGREES, FELLOWSHIPS AND PRIZES

THE degree of Bachelor of Theology was conferred upon the following students who hold the degree of Bachelor of Arts or its academic equivalent, from an approved institution, and who have completed the course of study prescribed therefor in this Seminary:

Andrew Thompson L. Armstrong
 George Ross Ashwood, Jr.
 David Walter Baker
 Samuel Wilson Blizzard
 James Russell Butcher
 Louis Eland Campbell
 Dean Willard Carlson
 Alexander Christie
 Kenneth Westgate Cook
 Arthur Copeland
 James McClung Crothers
 James Murray Drysdale, Jr.
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 Floris Livingston Ferwerda
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 Stanley Kiehl Gambell
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 Laurence Leroy Hucksoll
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 Samuel John Wylie, Jr.

The degree of Master of Theology was conferred upon the following students who hold the degree of Bachelor of Arts or its academic equivalent, and the degree of Bachelor of Theology, or its theological equivalent, from approved institutions, and who have completed the course of study prescribed therefor in this Seminary:

Adolph Henry Behrenberg
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 Julius Paal
 Marion Pennings
 Hans Richter
 Gordon Link Roberts
 Masao Tanaka
 Galbraith Hall Todd
 Leonard John Trinterud
 Hans Wedell
 Merle Newcomber Young
 Philip Raymond Zink

Fellowships and prizes were awarded as follows:

The Fellowship in Old Testament (Literature) awarded to
 Samuel Sheridan Haas

The Fellowship in New Testament (Biblical Theology) awarded to
 Elwyn Earle Tilden, Jr.

The Fellowship in Church History awarded to

Alexander Christie

The Scribner Prize in New Testament Literature to

Elwyn Earle Tilden, Jr.

The Hugh Davies Prize in Homiletics to
 Stanley Kiehl Gambell

The Benjamin Stanton Prize in Old Testament Literature to

Donald McKay Davies

The First Robert L. Maitland Prize in New Testament Exegesis to

James Creighton Christman

The Second Maitland Prize to

Robert Edward Harvey

The First John Finley McLaren Prize (equal) in Biblical Theology to

Robert Edward Harvey

Donald Craig Kerr

The Archibald Alexander Hodge Prize in Systematic Theology to

Roger Payne Enloe

THE ALUMNI AND THE FORWARD MOVEMENT

HENRY SEYMOUR BROWN, D.D.

SINCE the last BULLETIN new Alumni organizations have been established in the Synods of Illinois, Ohio, New York, the Presbyteries of Cleveland, Redstone, and Washington. The cause of Theological Education has been presented in the Synods of Pennsylvania, Ohio and New Jersey, and in the Presbyteries of Pennsylvania and New Jersey. Plans and some progress have been made towards a place for the seminaries in the General Assembly's Benevolence Budget. Total gifts for the Seminary from all sources have been more than doubled during the past year.

The Choir program and the Seminary's cause were presented in over sixty churches on twenty-one Sundays and some sixty churches have put the Seminary in their regular benevolences for annual gifts. One hundred "Friends of Princeton" cards have been signed. A goodly company of elders and their ladies gathered on the campus at the first elders' Pilgrimage to Princeton on Saturday, May the 6th. It is expected that this will become an annual event and will greatly grow in interest and numbers. Through the cooperation of the alumni, interest in Princeton and her needs is slowly but steadily increasing throughout the Church, and in due season the Seminary is sure to reap the harvest.

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CHURCHES THAT CONTRIBUTED TO THE SEMINARY DURING THE YEAR 1938-1939

(Apart from Choir Collections)

<i>Name</i>	<i>Location</i>	<i>Name</i>	<i>Location</i>
Presbyterian Church	Abington, Pa.	Glading Memorial Church	Philadelphia, Pa.
First Church	Ardmore, Pa.	First Church of Olney	Philadelphia, Pa.
Waverly Church	Baltimore, Md.	Wakefield Church	Philadelphia, Pa.
Bristol Church	Bristol, Pa.	East Liberty Church	Pittsburgh, Pa.
Syrian Protestant Church	Brooklyn, N.Y.	Knoxville Church	Pittsburgh, Pa.
Central Church	Buffalo, N.Y.	Sheraden Community	
Lafayette Ave. Church	Buffalo, N.Y.	Church	Pittsburgh, Pa.
Albany Park Church	Chicago, Ill.	Sixth Church	Pittsburgh, Pa.
Westwood First Church	Cincinnati, Ohio	First Church	Princeton, N.J.
First Church	Denison, Iowa	Ridley Park Church	Ridley Park, Pa.
Hope Memorial Church	Elizabeth, N.J.	The Presbyterian Church	Rye, N.Y.
The Presbyterian Church	Flemington, N.J.	Wicomico Church	Salisbury, Md.
Galeton Church	Galeton, Pa.	Green Ridge Church	Scranton, Pa.
First Church	Geneva, N.Y.	Westminster Church	Scranton, Pa.
Market Square Church	Harrisburg, Pa.	The Presbyterian Church	Shippensburg, Pa.
Warner Memorial Church	Kensington, Md.	Westminster Church	Steubenville, Ohio
First Church	Lake Forest, Ill.	First Church	Stroudsburg, Pa.
The Presbyterian Church	Latrobe, Pa.	Bethany Church	Trenton, N.J.
Second Church	Lexington, Ky.	Pilgrim Church	Trenton, N.J.
Prospect Church	Maplewood, N.J.	First Church	West Chester, Pa.
First Church	Maywood, N.J.	Calvary Church	West New Bright-
First Church	McKeesport, Pa.		on, S.I., N.Y.
First Church	Merchantville, N.J.	Second Church	Wilkinsburg, Pa.
First Church	Mount Carmel, Pa.	Covenant Central Church	Williamsport, Pa.
Memorial Church	Newark, N.J.	First & Central Church	Wilmington, Del.
Roseville Church	Newark, N.J.	West Church	Wilmington, Del.
Adams Memorial Church	New York, N.Y.	Calvary Church	Wyncote, Pa.
Bethany Church	New York, N.Y.		
Fourth Church	New York, N.Y.		
First Church	Nyack, N.Y.		
First Church	Passaic, N.J.		
Calvin Church	Philadelphia, Pa.		
		Total Number of Churches	57
		Total Amount	\$2921.85
		Single donations per year	
		Minimum	\$ 10.00
		Maximum	\$277.48

THE SECOND MINISTERS' CONFERENCE

THE second Princeton Conference for Ministers was held on the Seminary campus from June 26 to 30. The general theme around which the program was woven was, "The Living Word in the America of Today." All the addresses and discussions were thus related in some way to the subject of Evangelism.

In the absence of Dr. Kuizenga, who had unfortunately taken ill, Dr. Otto Piper, Guest Professor of New Testament, dealt in a masterly manner with the theme "Hindrances to Accepting the Gospel." Dr. Donald Mackenzie, Professor of Biblical Theology, gave four interesting and luminous addresses, studded with telling anecdotes, upon Evangelistic Theology. Dr. Ernest Trice Thompson, Professor of Church History in Union Seminary, Richmond, Virginia, thrilled the members of the conference with four of the finest biographical addresses to which they had ever listened. He dealt with great evangelists who had exercised a decisive influence in the spiritual life of America, John Wesley, George Whitfield, Charles Finney, and Dwight L. Moody. These men were made to live and speak and tell their message in a way that unveiled their inmost souls and revealed the secret of their power. For most of those present, Professor Thompson was a new name, but the impression he made was so deep that the hope was expressed by all who heard him that he might become a frequent visitor on the Princeton campus.

For four hours each afternoon, Dr. Donald Wheeler, Director of Public Speaking in the Seminary, gave special instruction in the vocal reading of the Scriptures. No words are sufficiently adequate to express appreciation of the splendid work done by Dr. Wheeler, both in his

regular courses in the Seminary and during the Ministers' Conference.

The evenings were devoted to addresses on particular phases of evangelism. Dr. Jesse Bader of the Federal Council of Churches, who directed the National Preaching Mission, and is now directing the Mission to University Students, gave a most illuminating account of the University Christian Mission. Dr. John A. Maynard, Rector of the Huguenot Church, New York City, discussed "National Protestant Strategy." Rev. Raymond Irving Lindquist of the Class of 1933, now pastor of the old First Church of Orange, dealt in an impressive manner with "The Gospel in the Local Church." The last of this series of evening addresses was given by President Mackay on the subject, "The Gospel in the World."

One of the pleasing features of this year's conference was the fact that the members were able to dine together in the Warfield Club. This made possible an intimacy and social intercourse which had not been possible at the previous conference. The thought passed through more than one mind, how wonderful it would be when all the members of a large conference could sit down together in the dining hall of the Student Centre, for which so many long. Nothing makes so evident a basic lack in our Seminary equipment as the presence on the campus of a group too large for any club. Their hearts may be fused into one, but they are unable, because of circumstances, to enjoy social intercourse together. Fortunately, a beginning this year could be made in making provision, even in a small way, for the achievement of fellowship.

An impressive feature of the conference this year was the daily worship service. These were led in turn by Rev. James W.

Laurie, of Wilkinsburg, Pa.; the Rev. Barnett S. Eby, of Bethlehem, Pa.; the Rev. K. Palmer Miller, of Seattle, Wash.; the Rev. S. Carson Wasson, of Jeannette, Pa. Three of these are ministers not many years out of Seminary. The fourth, Dr. Miller, has spent many years in Seattle, Wash.

There is no reason why the Princeton Ministers' Conference should not very shortly become the Princeton Summer School, and play an important part in the religious life of the country. All that is

needed is that alumni should send in their constructive suggestions, make a point of being present themselves, recommend the conference to others, and remember this project constantly in their prayers. The Alumni Council and the Faculty, working together, will see to it that the best possible program is prepared year by year, and the ablest leaders invited. Already we should be thinking in terms of next year's conference which will be held on the last week of June 1940.

J. A. M.

PRINCETONIANA

Honor for Dr. Robert E. Speer

The BULLETIN congratulates the President of the Board of Trustees, Dr. Robert E. Speer, upon the well deserved and too long delayed honor, conferred upon him by Princeton University, at the University's recent Commencement. Dr. Speer received the honorary degree of Doctor of Letters.

Death of Dr. Harold McAfee Robinson

With the passing of Dr. Harold McAfee Robinson, the Seminary has lost the Vice-President of the Board of Trustees, and one of the most creative minds who had anything to do with the institution. A memorial minute on Dr. Robinson will appear in the next issue of the BULLETIN.

Illness of Ex-President Stevenson

Alumni will regret to learn of the very severe illness of Dr. J. Ross Stevenson, President Emeritus of the Seminary. Dr. Stevenson has undergone two serious operations. Happily, as the BULLETIN goes to press, reports regarding his condition begin to be more reassuring. May he be spared many years to carry on the great work in the interests of Church unity to which he has been devoting his retirement.

The Theological Book Agency

The Theological Book Agency, which was installed last September in the basement of Miller Chapel, has had a measure of success far surpassing expectations. The supervising committee in charge has consisted of Dr. Gapp, the Librarian; Mr. Loos, Assistant Treasurer; and President Mackay. The Agency has been most fortunate in having had the services during the year of Mr. Leonard Trinterud, a Graduate Student in the Seminary, whose splendid insight into books new and old, coupled with superb business management, led to

the sale of over eight thousand dollars worth of books. It is of special interest to observe that nearly one hundred sets of the *Institutes of John Calvin* were sold. This in itself is sufficient evidence of the new interest in Reformed theology that is sweeping the campus, and of the desire of students to explore the pristine sources of Calvinism.

One of the great services rendered by the Book Agency has been the guidance afforded to students in the selection of books for their own library. Alumni should bear in mind that the Book Agency will be delighted to attend to their orders, and to supply them with books at a lower rate than they are able to secure them in regular book stores. Books besides *Calvin's Institutes* which had a particularly large sale during the year were Brunner's *Mediator*, and *Our Faith*, and a valuable volume, *What We Believe*, by Professor Riddle of the Faculty of Divinity of Glasgow University.

Books by Faculty Members

It is gratifying to be able to report that *Pastoral Psychiatry* by Dr. John Sutherland Bonnell, and *God in History* by Dr. Otto Piper have been placed by the American Library Association among the fifty best religious books of the year and recommended to all the libraries of the country. Professor Gehman continues to work laboriously on a revision of Dr. Davis's *Dictionary*, to bring it up to date. Another book, *The Fine Art of Public Worship*, by Dr. Blackwood, will come from the press this summer, while a volume by Dr. Piper, which has already appeared in German and Dutch, will be published by Scribner's in the fall. The indefatigable Dr. Zwemer continues to pour out books from his retirement. His latest are *Studies in Popular*

Islam and Dynamic Christianity and the World Today.

Additions to the Faculty

Alumni who were present at last General Assembly will remember the afternoon when Dr. J. L. Hromadka, of the University of Prague, was presented to the Assembly. In his book, *Continental Theology*, Dr. W. M. Horton speaks of Dr. Hromadka as the leading mind of Czech Protestantism. Shortly after the Germans entered Czechoslovakia, Professor Hromadka, who was known to be an evangelical of the most robust type, an enemy of all totalitarianism, and a close friend of President Benes, had to leave the country. He has since come to America, like many another exile. During next year, following action by the Trustees and Faculty, he will offer at least two elective courses in the Seminary as a visiting lecturer, one on "Comparative Christianity," a comparison of Eastern Orthodoxy, Roman Catholicism, and Protestantism, and another on "The Problem of Relations between Church and State."

Another addition to the Faculty is Dr. Edward J. Jurji, a Syrian Christian, a Doctor in Philosophy in Princeton University, and an outstanding authority on Islam. He will offer a special elective course in Islamics, while himself taking courses in the Seminary in preparation for Christian service in the Near East.

Honors for Faculty Members

At the spring graduation in March, Aberdeen University conferred the degree of Doctor of Divinity upon President Mackay. Grove City College and Waynesburg College both conferred the Doctor of Divinity degree at their recent Commencements upon the Rev. Edward Howell Roberts, Dean of Students. As Secretary of the American Association of Theological Schools, Dr. Roberts has been making

a place for himself in theological education in the country.

Confirmation of the Election of Dr. Homrighausen

On Monday, May 29, the election of Dr. Elmer George Homrighausen to the Chair of Christian Education was confirmed by the General Assembly. By this action the Assembly established in his position one of the finest minds and most devoted hearts among the younger generation of American Christians.

Illness of Dr. Kuizenga

We regret to announce the illness of Professor John E. Kuizenga, who suffered a prostration in his home in Michigan on the eve of the Ministers' Conference at which he was expected. Dr. Kuizenga has been obliged to cancel all engagements for the summer. It is earnestly hoped that some months of complete rest may restore to perfect health one of the most useful members of the Seminary Faculty.

Election of New Trustees

At the May meeting of the Board of Trustees, four new members of the Board were elected, two ministers, and two laymen. The laymen are Dr. Edward B. Hodge, the eminent Philadelphia surgeon, who was formerly a member of the Seminary Board of Directors; and Mr. John H. Scheide, of Titusville, Pa. Mr. Scheide is well known as a business man, but still more as the owner of one of the most valuable private collections of Bibles in the world. It is an interesting fact that Dr. Hodge and Mr. Scheide were classmates in the Class of 1896 in Princeton University.

The two ministers are the Rev. Dr. Raymond C. Walker '10 of the Market Square Church of Harrisburg, Pa., and the Rev. Harold E. Nicely '24 of the Brick Church, Rochester, N.Y. Both these gen-

tlemeu have had distinguished careers in the ministry and have been noted for their great loyalty to the Seminary.

Return of Dr. Brunner to Switzerland

Dr. Emil Brunner, who served as Guest Professor of Theology, during the last academic year, was to have stayed on in this country until the end of June. Unfortunately, a few weeks before Commencement it became evident that considerations of health and his anxiety regarding the political situation in Europe, in relation particularly to Switzerland, made it advisable that he should advance the date of his return to his native land. Since his return home he has been ordered by the doctors to take a non-theological holiday during the whole summer, abstaining en-

tirely from writing and public speaking.

After he had declined the invitation of the Board of Trustees to accept the Chair of Systematic Theology, it seemed likely that Dr. Brunner would accept the new Chair of Religion in Princeton University. But in the end he declined this also, feeling that he owed it to his family and his country not to leave Switzerland at the present time. In the meantime, his many friends in the Seminary and the country are grateful for all the inspiration and stimulus that his sojourn in America brought. They desire for him at the same time a full and perfect restoration to health and the continuance of his doughty championship of the great truths which he has given his life to proclaim.

VISITING PREACHERS AND LECTURERS

On invitation of the faculty, the following preached in Miller Chapel:

The Rev. Roy Ewing Vale, D.D., Pastor of the Central Woodward Presbyterian Church, Detroit, Mich.

The Rev. Paul Wolfe, D.D., LL.D., Pastor of the Brick Presbyterian Church, New York City.

The Rev. Charles W. Welch, D.D., Moderator of the General Assembly.

The Rev. Philip S. Landes, Missionary, Sao Paulo, Brazil.

Addresses have been delivered before the student body by:

Herrick B. Young, Ph.D., Secretary, Board of Foreign Missions, on "The World-Mission of the Church Today."

The Rev. I. Marshall Page, Pastor of the Buckingham Presbyterian Church, Berlin, Md., on "The Rev. Francis Makemie—the Man Who Dared."

The Rev. Louis V. Barber, Pastor of the Presbyterian Churches of Benton, Raven Creek and Orangeville, Pa., on "Meeting Present-Day Problems in the Rural Church."

The Rev. Herbert E. Blair, Missionary in Korea, on "Kangkei—Past and Present."

Sir Charles Marston, British archeologist, on "The Bible and Recent Archeological Discoveries."

Professor Emil Brunner, D.D., Guest Professor of Systematic Theology, on "Leaves from a Theological Diary."

Rabbi Joshua Loth Leibman, of Kehilath Anshe Mayriv Temple, Chicago, Ill., on "The Jewish Challenge to the Christian Conscience."

Mr. J. Howard Pew, President of the Sun Oil Company, Philadelphia, Pa., on "The Fallacy of Economic Planning by Government."

Professor Edgar Allison Peers, M.A., Professor of Spanish Literature at the

University of Liverpool, England, on "The Spanish Mystics."

The Rev. Paul Judson Braisted, Ph.D., Visiting Lecturer in Ecumenics and General Secretary of the Student Volunteer Movement, on "The Madras Conference."

The Rev. Llewellyn K. Anderson, Ph.D., Missionary in Africa, on "The Call to Missionary Service."

Mr. Alberto Rembao, Editor of *The New Democracy*, "Religion in Mexico."

The Rev. Samuel McCrea Cavert, D.D., General Secretary of the Federal Council of Churches of Christ in America, on "Moving Toward a More United Church."

Conrad Hoffmann, Jr., Ph.D., Assistant Secretary, Department of Missionary Operation, in charge of Jewish Evangelization and Secretary for Jewish Work of the International Missionary Council, on "Anti-Semitism and Germany."

Sam Higginbottom, D.Phil., President of Allahabad Christian College, Allahabad, India, on "The Gospel and the Plough."

L. P. STONE LECTURES

The Stone Lectures were delivered February 20 to 24 by the Rev. George L. Robinson, Ph.D., D.D., who lectured on "The Bearing of Archaeology on the Old Testament."

THE STUDENTS' LECTURESHIP ON MISSIONS

The Students' Lectures on Missions were delivered March 12-17 by the Rev. Juan Orts Gonzalez, D.D., on "The Evangelical Approach to the Hispanic World."

DAY OF PRAYER

A Special Day of Prayer was observed on March 8 with addresses by the Rev. Louis H. Evans, D.D., Pastor of the Third Presbyterian Church of Pittsburgh, Pa., on "Prayer in the Life of the Pastor

and People." The day culminated with a Communion Service conducted by Dr. Evans and Dr. Blackwood.

PAYNE HALL

Payne Hall, in its seventeenth year of service, has provided a home during furlough period for the following missionaries and their families: R. W. Bachtell of Siam; H. H. Bryan of Japan; R. Y. Bucher of Iran; A. D. Clark of Korea; J. C. Crane of Korea; J. B. Cummings of India; H. P. DePree of China; S. Higginbottom of India; P. S. Landes of Brazil; J. D. Muyskens of India; D. B. Updegraff of India; R. A. Wilson of India.

AUTUMN ALUMNI CONFERENCE

The Tenth Conference of Alumni will be held on the Seminary campus on Thursday and Friday, September 14 and 15. The sessions will begin promptly at 3:00 p.m., Thursday, and close at 11:00 a.m., Friday. Notices will be mailed in the early part of September, but in the meantime kindly note the dates, September 14 and 15.

HUGH B. McCRONE,
President of the Executive Council

THE NEXT SEMINARY YEAR

The one hundred and twenty-eighth session of the Seminary will open on September 19 with matriculation of new students in the parlor of Hodge Hall and the drawing for the choice of rooms by entering students at 3:00 o'clock in Stuart Hall.

As stated in the annual catalogue, a student desiring to enter the Seminary must apply for admission by filing with the Dean of Students a formal application, a copy of which will be sent upon request. The application should be filed as early as may be convenient and not later than August 1, and should be accompanied by a letter of commendation from one's pastor and a transcript of all academic work completed. In order to be admitted to matriculation and enrollment as a student in the Seminary, the applicant for admission, whose application has been approved, must present to the Dean of Students a college diploma, or other evidence of the degree received and the year when given.

A student coming from another Seminary must file with his Application for Admission blank a letter of dismissal from such Seminary, together with a full official statement of the courses already completed.

The opening address of the Seminary year will be given in Miller Chapel on Wednesday, September 20, at 11:00 o'clock, and lectures and recitations will begin the same day.

ALUMNI NOTES

[1882]

The Rev. Eiko Johann Groeneveld resigned his pastorate of the First Church of Butte, Mont., and became pastor emeritus.

[1890]

The Rev. John W. Moore, D.D., has retired. His present address is 127 N. 10th St., Fort Pierce, Fla.

[1895]

The Rev. Edward A. Loux will retire as pastor of First Church, Waterford, N.Y., October 1.

[1900]

The Rev. John Alison has become pastor emeritus of the First Church of Holyoke, Mass.

[1902]

The Rev. E. Edwin Jones is now serving the Nazareth Church, Columbus, Wis.

[1904]

The Rev. Norman E. Koehler, Jr., has accepted a call to the Bethany Church of Johnstown, Pa.

[1905]

The Rev. William McCoy has accepted a call to the Ivanhoe Church of Visalia, Calif.

[1907]

The Rev. Owen S. Fowler has accepted a call to the Federated Church of Fredericksburg, Ohio.

[1908]

The Rev. DeWitt C. Williamson is stated supply of Broadwater Church, Broadwater, Neb.

[1909]

The Rev. J. Norman King, 575 S. Main St., Bluffton, Ohio, has been elected Mayor of Bluffton.

[1911]

The Rev. Paul J. Allured has accepted a call to the Church of Chandler, the First Church of Kinde, and the Community Church of Port Austin, Mich.

The Rev. John Wallace Chase has accepted a call to the Platte Center and Prairie Star Churches, Kent, Iowa.

[1912]

The Rev. Robert S. McKee has accepted a call to the First Church of Irving, Tex.

The Rev. Eldred J. Clark has accepted a call to the church at Menlo Park, Calif.

[1913]

The Rev. J. Shakelford Dauerty, with his congregation, celebrated the fiftieth anniversary of the founding of the Church at Moorestown, N.J., and the twentieth anniversary of his pastorate, December 4-11.

[1915]

The Rev. John A. Mackay, Litt.D., D.D., LL.D., received the honorary degree of Doctor of Divinity from Aberdeen University, at its spring Commencement.

The Rev. Daniel A. McNeill has moved to Linton, Tex.

The Rev. John David Lindsay has been installed pastor of the First Presbyterian Church, Chester, Pa.

[1920]

The Rev. F. T. McGill has changed his address to Greer, S.C.

The Rev. D. Linton Doherty has accepted a call to the Rondout Church of Kingston, N.Y.

[1923]

The Rev. William Paul Nickell was installed in the Anchor of Hope Church, Max Meadows, Va. He will also serve the Galena Church as stated supply.

The Rev. Elvin H. Shoffstall has been installed pastor of the St. Paul's Church, Brentwood, Md., and Kenilworth Church, Washington, D.C.

The Rev. Glenn P. Reed has moved to 318 Birchwood Rd., Alden, Delaware County, Pa.

[1924]

The Rev. John R. Glassey has been installed pastor of the First Church of Hebron, Neb.

[1925]

The Rev. Anthony W. Dick was installed in the First Church of Spartansburg, S.C.

[1926]

The Rev. Frederick H. Allen, Jr., has accepted a call to the First Church at Ithaca, N.Y.

The Rev. Henry A. Lynch has been installed Pastor of the First Church, Eureka Springs, Ark.

The Rev. Llewellyn K. Anderson was elected a secretary of the Board of Foreign Missions.

[1927]

The Rev. Joe Willard Kreckler has changed his address to 54 First Ave., Red Lion, Pa.

The Rev. L. C. La Motte has moved to Presbyterian Junior College, Maxton, N.C.

The Rev. Frederic W. Helwig was installed pastor of Edenburg Church, Knox, Pa.

The Rev. Gladstone P. Cooley has accepted a call to the First Church of Berwick, Pa.

[1928]

The Rev. Alexander N. MacLeod, Ph.D., has changed his address to Presbyterian Mission, 5 Tsiyang Rd., Tsingtao, Shantung, China. During the years 1936-38 Dr. MacLeod studied at the Universities of Berlin and Edinburgh and received the Ph.D. degree from the latter institution.

The Rev. R. Clyde Douglas has moved to 904 N. Palafox St., Pensacola, Fla.

The Rev. George Fischer has accepted a call to the First Church of Ocean City, N.J.

The Rev. Robert B. Stewart has accepted a call to the pastorate of the First Church of Wheaton, Ill.

The Rev. Gordon R. Conning, Ph.D., has been called to the Presbyterian Church, U.S., at Dickeyville, Baltimore, Md.

The Rev. Hugh L. Willson has accepted a call to become vicar of St. Andrew's Church, Ayer, Mass.

[1929]

The Rev. C. W. Julier is now serving First and Summit Grove Churches, Kampsville, and First Church, Hardin, Ill.

The Rev. Luther Craig Long is now a member of the Staff of The National Bible Institute in New York City and residing in the Institute Building at 340 W. 55th St.

[1930]

The Rev. George E. Sweazey, Ph.D., has accepted a call to the Tyler Place Church of St. Louis, Mo.

The Rev. John N. Lukens has accepted a call to the North Church of Cincinnati, Ohio.

[1931]

The Rev. John T. Wriggins has been installed pastor of the First Church at Shortsville, N.Y.

The Rev. William Clarence Thompson closed his work at Sugar Hill Church, Brockway, Pa., but continues to serve the Beechwoods Church, Falls Creek, Pa.

[1932]

The Rev. Russell W. Annich has accepted a call to the Haddon Heights, N.J., Church.

The Rev. Leonard Webster is now serving the First Church of Tahlequah, Oklahoma.

The Rev. Alexander A. Acton has accepted a call to the First Church of Asbury, N.J.

The Rev. A. George Yeramian is now serving the Armenian Mission of Paterson, N.J., in addition to his work at the Armenian Church, West New York, N.J.

The Rev. C. Wayne Overholser has accepted a call to the First Church at Marshalltown, Iowa.

The Rev. A. W. Lenz has accepted a call to the Church at Mansfield, Pa.

[1933]

The Rev. Samuel R. Allison has returned to his work with the Covenant-First Church of Washington, D.C., after a year of study in Edinburgh, Scotland.

The Rev. J. Hayden Laster has accepted a call to the Edgewood Church of Birmingham, Ala.

[1934]

The Rev. John E. Bouquet has been installed in the Fourth Presbyterian Church of Lebanon, Pa.

The Rev. Thomas A. Davis has accepted a call to Mount Baker Church, Concrete, Wash.

The Rev. Garner S. Odell has accepted a call to the South Church, Rochester, N.Y.

[1935]

The Rev. Lockhart Amerman has accepted a call to the First Church of Sewickley, Pa.

The Rev. Charles D. Close has accepted a call to the Presbyterian Church of Lakin, Kans.

The Rev. Stephen C. Crowell has accepted a call to the People's Church of Milan, Mich.

The Rev. William P. Maxwell has begun work as Sabbath-school missionary in the Synod of Alabama.

The Rev. Lindley E. Cook has accepted a call to Grove Church, Aberdeen, Md.

The Rev. Joseph MacCarroll, with his congregation, celebrated in December the Seventy-fifth Anniversary of the founding of the First Presbyterian Church, Vineland, N.J.

[1936]

The Rev. James E. Spivey has accepted a call to the First Church of Denison, Tex.

The Rev. Frank R. Neff, Jr., has accepted a call to the First Church of Mount Pleasant, Ohio.

[1937]

The Rev. Lawrence E. Fischer has accepted a call to the church at Mercer, Pa.

The Rev. Michael P. Testa has accepted a call to the First Church of New Bedford, Mass.

The Rev. Thomas Winston Wilbanks has accepted a call to the pastorate of the Madeira Church of Cincinnati, Ohio.

The Rev. William Parsons has accepted a call to the Second Presbyterian Church of Wyalusing, Pa., and is also serving the Lime Hill and Sugar Run Churches.

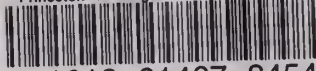
[1938]

The Rev. B. Ross Cleeland has accepted a call to the church at Wickenburg, Ariz.

The Rev. Melvin H. Dillin has accepted a call to the church at Bloomsbury, N.J.



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